Works of Civilized People. There is a question which constantly THOS. G. THRUM'S haunts the antiquarian mind like a ghost in an old house. That question is, how did trifling matters-a song, story, a game, a toy-come to be scattered widely among the most remote and ignorant people? In the case of customs and of myths we may often deem that the mind of man reacts alike to the same impulses from nature or from human needs. An ancestor of Gibbon, who was a herald and had been Blue Mantle, retired to America in the seventeenth century and there he found heraldic bearings among the red men of Virginia. The savage dancers "were painted, some 'party per pale,' 'gui' and 'sab,' some 'party per fesse' of the same colors,' whence Edward Gibbon inferred that 'beraldry was intrafted naturally in the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was intrafted naturally into the color of the same colors,' and the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was intrafted naturally into the color of the same colors,' and the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was intrafted naturally into the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was investigated naturally in the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was investigated naturally in the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was investigated naturally in the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was investigated naturally in the color of the same colors,' whence Edward Gibbon inferred that 'beraldry was investigated naturally in the color of the same colors, and was particles and the same color of the same colors, and was particles and the same color of the same colors, and the same color of the same of th and there he found heraldic bearings "heraldry was ingrafted naturally into the sense of the human race." That is heraldry is an "innate idea." As Mr. Max Muller remarks in his new volume of "Lectures on Theosophy," we can no longer accept this theory of innate ideas and of "party per fesse," or crests, as ready-made parts of the human intellect. Certain arrangements of colors, certain indications of lineage by crests, are attractive and convenient; so they have been adopt ed everywhere. It is more puzzling when we find what is called in India the "svastika," a cross with legs at right angles to the main limbs, not only ex isting as a sacred emblem in India, but carved on stones in South America. This does not seem to have an obvious original meaning as a symbol. Is i merely an ornamental design to which the Indian mind later attached a sacred sense? It is found on pottery from Hissarlik, Dr. Schliemann's Troy, and on old Mexican pottery. If it is only a piece of decoration, like the Greek key pattern and wave pattern, also found in old Peru, we may perhaps decide that the human mind naturally hits on some simple patterns, like the spirits of Mycenæan art, found also in the ruined palace of Kuenaten, in Egypt, and in New Zealand and Celtic We can conceive that the pattern spread from Egypt and Greece and thence to the Norsemen and the Celts, but we can scarcely imagine that it was carried in prehistoric times to New Zealand Again, Mr. Taylor has traced an oriental form of backgammon to Mexico, and we cannot be certain whether a rather complicated game reached America from Asia or was in-

dependently invented by the Aztecs. A very curious example of this clasof problem has been discovered by E S. Morse and is published in the Bulletin of the Essex Institute, Salest, Mass. In the Ashmolean Museum at Oxford may be seen an old Egyptian toy, found by Finders Petrie in the cemetery of Hawara, Beahmu, and \$2 per annum, devoted to the religious and desinger cuties of the Favour. The Arsinoe, cities of the Fayoum. The cemetery of Hawara is only about as old as our era, which is modern for Egypt. The toy is of wood and represents a bird on wheels. In the neck is a hole, through which a string was fied, and some child of Hawara led his toy about by the string. This is not a very obvious kind of toy, for the movement of wheels is not like the hop of a bird. In modern toyshops dogs set on wheeled boards are common; in the Egyptian example there is no board, but the wheels are under the wings and level with the body. The Egyptians, of course, as a civilized people had for thousands of years been familiar with wheels, and the toy, though rare in kind, has nothing to arouse curiosity. But it is another matter when Mr. Morse discovers a precisely similar Aino toy, probably some two hundred years old. The Ainos are a peculiar bairy race, who have a fable that they are descended from bears, which they ignorantly worship. They are, or very lately were, savages in a low grade, and with wheels they have no acquaintance any more than Liddesdale had before Scott drove the first dogcart through the region. Mr. Morse decides that the bird, which he engraves, is not of Japanese work—the wheels have the HUSTACE & CO. peculiarity of being "irregularly ovate, rather than circular." The hole for the string is in the tail, and the irregular wheel makes the bird hop when it is dragged. Here, then, we find a rare form of Egyptian toy, about 50 A. D. and at the ends of the earth, among the hairy Ainos, a smaller toy, remarkable for possessing wheels, otherwise unused by the Ainos. The problem is, has the pattern filtered far East in some unknown manner, or has it been independently invented, wheels and all, by some Aino genius, who never carried his valuable invention any further?

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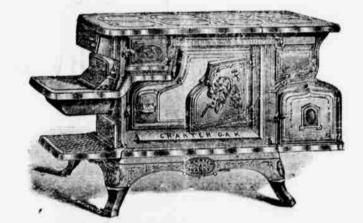
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